ness, they may seize and drive him at moments or for
periods, they may influence his impulses or his acts or
possess his whole nature. If that possession happens,
he may himself be pushed to an excess of the normal
humanity of good or evil; especially the evil takes
forms which shock the sense of human measure,
exceed the bounds of human personality, approach
the gigantic, the inordinate, the immeasurable. It
may then be questioned whether it is not a mistake
to deny absoluteness to evil; for as there is a drive,
an aspiration, a yearning in xnan towards an absolute
truth, good, beauty, so these movements —as also the
transcending intensities attainable by pain and
suffering—seem to indicate the attempt at self-
realisation of an absolute evil. But the immeasurable
is not a sign of absoluteness: for the absolute is not
in itself a thing of magnitude; it is beyond measure,
not in the sole sense of vastness, but in the freedom
of its essential being; it can manifest itself in the
infinitesimal as well as in the infinite. It is true
that as we pass from the mental to the spiritual,—
and that is a passage towards the absolute,—a subtle
wideness and an increasing intensity of light, of
power, of peace, of ecstasy mark our passing out

of our limitations: but this is at first only a
sign of freedom, of height, of universality, not
yet of an inward absoluteness of self-existence
which is the essence of the matter. To this
absoluteness pain and evil cannot attain, they are
bound to limitation and they are derivative. If pain
becomes immeasurable, it ends itself or ends that